

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

HYRDE N

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

15de aargang.

Winnipeg, Manitoba, Første Nr. i November, 1939

Nr. 21

Læs Mat. 16, 1-4.

av
Pastor O. J. Marken

Kjære læser! Naade være med dig og fred fra Gud vor fader og den herre Jesus Kristus.

Tidens tegn.

I tider som disse da alt synes at være i opløsning, og Jesu Kristi rike paa jorden gaar igjennem trængselsluer som aldrig før, ønsker vistnok enhver kristen et stærkt ord av Gud som kan gi tryghet og hjælpe en til at holde fast ved Guds løfter om at Kristi rike aldrig skal gaa under. Jesus sier selv: “Helvetes porte skal ikke faa overhaand over det.” — Herrens ord i den 2den Salme har ofte kommet for mig: “Hvorfor larme hedningene og pønse folkene paa det som faa fængeligt er? Jordens konger reiser sig, og fyrstene raadslaa sammen mot Herren og mot hans salvede: Lader os sønderrive deres baand og kaste deres rep av os.” — Særlig er de stærke ord i v. 4-6 godt at merke sig — Læs vidre. —

Der er mange i vore dage, ja den store masse av folket, som lik farisæerne og sadusæerne paa Jesu tid, som tviler paa Kristus og kristendommen. De sier at kristendommen har spillet falit. Det kan vi tydelig se, sier de, at saa er tilfælde. I de saakaldte kristne lande hersker idag hat og magtbegjær, krig og menneskeslagteri i stor stil. Men hva beviser det? Det beviser at Jesu ord er sande, naar han sier at i den sidste tid skal folk reise sig imot folk og rike mot rike. Det er tidens tegn paa at Jesu Kristi rike snart skal indtræde i sin herlighet. Naar Paulus taler om vor herre Jesu Kristi tilkommelse og vor samling til ham sier han blandt andet: “Først maa frafaldet komme.”

Ja *frafaldet* er et tidens tegn.

Det er vel mange som mener at frafaldet inden kristenheten er neppe større nu ind før. Dog maa man indrømme at i det store og hele er frafaldet større idag en nogensinde. I flere av de Europæiske lande staar saadanne mænd for styre som er gudfienske og har sat det som sin opgave at utrydde alt som hetter gudsdygt og kristendom. De gaar systematisk frem. Barne blir tat fra foreldrene og stillet under de “gudløse” som deres opdragere. Korset, som altid har vært de kristnes merke, skal bort og erstattes med kakekorset, som maaske er et symbol paa: “Bort fra kristendommen og tilbake til den gamle Asatro. Disse høie herrer “raadslaa sammen mot Herren og mot hans salvede” d. e. Kristus.

Det er ikke bare dette grove frafald, men den tiltakende hesslighet og likegyldighet og lunkenhed inden kirken. Mange likner de 10 jomfruer som sovnet ind, mens de ventet paa brudgommen.

Det er endnu et tidens tegn jeg i al kort-het vil nævne tilslut, nemlig

Verdensmission.

Jesus sier i Mat. 24, 14: “Og dette evangelium om riket skal forkyndes over hele jorderike til et vidnesbyrd for alle folkeslag, og da skal enden komme.” Staar vi ikke mitt oppe i et saadant verdensomfattende missionsarbeide? Det glade budskap om frelsen i Kristus trenger sig frem til jordens fjerneste egne, til alle folk og tungemaal. Alle kirkesamfund har sine missionsarbeide paa sine respektive missionsfelter. Tusinder av mænd og kvinder og indfødte paa vore missionsfelter som driver et frugt-bærende missionsarbeide. Hedninger som sitter i mørke og dødsskygge, faar høre Kristi evangelium. Det synes som evangeliets lys sprer sig hurtigere nu end nogensinde. Det var underlig at høre fra vore hjemmeverende Missionærer for hdm. isommer, hvorav to fra Kina besøkte os her i Canada, hvorledes evangeliet har fremgang der. Enddøg denne grufulde krig-formaar ikke at stanse dets fremgang, tvertimot er dørene aapne nu mere end nogen sinde før for Kristi evangelium.

Endnu et tidens tegn.

Israel og det som rører sig inden jøde-verden.

Dette folk har jo altid vært *tegn*, enten paa Guds straffende og dømmende retfærdighet eller paa Guds barmhjertighet. En har sagt: “Israel er likesom den lille viser

paa verdensuret. Mens den store viser, folkeverden, gjør mange omdreininger, gaar den lille langsamt men sikkert mot den tolvte time.” Der er en bevægelse inden jødefolket som sikkert er av Gud.

La os da gi agt paa tidens tegn, og det av hele vort hjerte. Saa trods alle farer og vanskelighet:

“Gud kroner likefuldt sit aar
med frugtbarhet og grøde.”

Ære være faderen og sønnen og den hel-ligaand. Amen.

Evangelisterne Hanson og Peterson

Nu har begge disse flyttet. De har lagt ned vandrings staven. Rekkerne tyndes. Snart er ogsaa vor virketid forbi.

Jeg hadde ventet at andre som hadde mer underretning om Hansons bortgang skulde skrive om ham. Men siden dette ikke har kommet saa vil jeg sende denne lille skrivelse.

Hanson blev med os til presteboligen efter afsked prækenen i Carrot River Valley kirken. Der sa vi farvel. Vi ante ikke da at paa mindre en to uker skulde hans stov hvile paa Carrot River Valleys vakre gravlund. Men slik er livet.

Hanson hadde faat store gaver som forkynder. I mange aar reiste han som evangelist baade i Staterne og i Kanada. Mange mindes “trefot Hanson.” I det store kan man si at Hanson var loyal mot vor kirke. Han taalte ikke sekteriske retninger. Hanson glemte heller ikke at menigheten hadde lovet at dele “allehaande godt med ham som dem underviser.” Se en kveld kommer han kjørende med et las havrebaand. Han læsser av lasset selv paa høiløftet. Saa kjørte han hjem men han maate staa paa kneerne i vognen. Det syntes at vere ham en glæde at bringe et las ved, eller bringe grønnsaker, og kjød-varer.

Det maa dog ærligt sies at det var ikke altid en vandring paa roser at samarbeide med ham. Ve delte ikke det samme syn i alle ting. Men det var vel heller ikke at vente. Men vi skiltes med god forstaaelse. Da han tog min haand og sa: “Saa faar du ha farvel da far” laa der intet uopgjort imellem.

Evangelist Peterson har ogsaa faat hjemlov. Vi lærte at elske ham som en ydmyg og nidkjer kristi tjener. Herren brukte ham til sjæles frelse. Vi takker Gud for minderne om ham og hans hjem. Mange gode stunder hadde vi sammen med ham og hans hustru. Engang da vi talte sammen sier han at han kunde ikke forstaa hvorfor Herren hadde ledet det slik at de skulde komme til Prince Albert. Hvad hensigt hadde Herren med dette? For os som hadde vært i hans hjem var dette ikke vanskeligt at forstaa. Om søndags eftermiddagerne samlet ungdommen sig i dette hjem og stod omkring orgelet og sang. Mange ungdommer kom fra landet og dette hjem blev som en samlings plads for dem. Og huset var fuldt. Et slikt hjem er av stor betydning. Det er som en tryk havn. Naar evighets bøkene skal aapnes og naar vi staar for thronen blir der maaske dem som priser Herren fordi han brukte denne tjener og hans hjem til at lede veifarende paa den rette vei.

Saa lakker det mot aften for os alle.

Snart er vi hjemme og staar for thronen.

Saa gjælder det at ha reisedragten paa. Reisedragten er Jesus Kristi retfærdighet erhvervet os paa korsets træ. Har du den? —A. M. Vinge.

Fra Norge

Det er svært skjelden at “Hyrden” har noget fra Norge, saa kanske det vil interessere dens læsere at høre lidt herfra. Jeg har ogsaa lyst at faa sende en hilsen igjennem dens spalter til kjendte i Canada.

Naar en skal prøve at fortælle litt herfra saa er det vanskelig at vite hvor en skal begynde, for der er saa meget en vilde like at faa med. Men det som ialfald skulde interessere “Hyrdens læsere mest er hvorledes det aandelige liv er herhjemme.

Der har vært skrevet og sakt meget om det aandelige liv i Norge, men fikk dog ofte den forstaaelse de aar jeg var i Canada at kristen folket i almindelighet kjender svært lite til de aandelige forhold her i landet. En av grundene for det er kanske at forholdene i de to land er saa vidt

forskjellige at det er vanskelig atsette sig ind i, eller forstaa slik som det drives her. Dertil kommer at de er kanske helst Statskirkens arbeide som er mest fremholdt for folket i Canada, og svært lite er nævnt om det store arbeide som drives av det Lutherske kristenfolk uavhengig av Statskirken. Dette kan ha vært gjort mer og mindre bevist, efter som en er instilt mod dette frie arbeide. Jeg skal ikke komme med nogen redegjørelse av forholdene, men bare fortælle litt av hvad jeg har set og iagt-tat de maaneder jeg har vært i landet.

Jeg kjendte noksaa godt til de forskjellige kristelige arbeidsgrener før jeg reiste ifra Norge for tretten aar siden, saa det har vært intresant at dra sammenlikninger fra den tid og nu, og gildt var det igjen at faa komme i kontakt med det aandelige liv herhjemme.

Det som kanske har gjort mest intrykk paa mig er at se den store skare av frelst ungdom som her er. Igjennem sommeren har jeg faat overvære flere større stevner og møter hvor folk har vært samlet ifra et til fem tusind, og største parten av disse har vært ungdom, og folk i sin beste alder. Slik en fylkning om korsets banner gir en haap for fremtiden. Er da alle disse som samles saaledes frelste mennesker? Nei, det tør vi ikke haape, men den overveiende del av dem er bekjendende kristne.

Det andre som en merker snart er det avgjorte standpunkt som findes iblandt Guds folk. Grenseskillet er klart og det er uten tvil en sterk side ved kristenfolket herhjemme. For en som ikke er vandt at se det slik, kunde det synes som om skil-let er unødigt skarpt. Men det er bedre at ha klare linjer end at alt skal være likt. Det er bedre at bli kaldt sneversynt en at skikke sig lik med verden. Der er saa altformange i vor tid som prøver at ha en fot paa hver side av gjerdet; men en saadann kristendom fører ikke frem. La det bli helt for Jesus.

At Norge er et av de fremste missionsland i verden er ogsaa en kjent sak. Naar en ser paa den virksomhet for ydre og indre mission som her drives, saa kan en ikke andet end beundre og takke Gud for det store arbeide som her utfæres. En troende mand i Canada sa engang til mig at det norske kristefolk ikke var vandt at gi til Guds sak, for Staten finansierte kirken. Ja, det er sant nokk, men vedkommende glemte det store kristelige arbeide som er baaret av det norske kristefolk. Skal bare faa nævne nogen av de mest kjendte missionsorganissjoner for at gi en liten ide om det utstrakte arbeide: Det Norsk Lutherske Indremissionselskap, Det Vestlanske Indremissionsforbund, Det Norske Missionsselskap, Det Norsk Lutherske Kinamissionsforbund, Santal Missionen, Sjømandsmissionen, Den Indre Sjømandsmission, Finnemissionen, Israel Missionen, Omstreifermissionen, Alliancemissionen og flere. Dertil kommer ca. tyve kristelige Ungdomsskoler, fem Bibelskoler, to missionskoler, Menighedsfakultet og gjennemsnitlig et bedehus for hver skolekrets. Alt dette er baaret av det troende folk i Norge. Dersom en hadde set arbeidsstyrken inden alle disse samlet paa et sted saa vilde det bli en anseelig flokk.

Hvad er det som Gud har brukt til at frembringe dette arbeide? Det er uten tvil i første rekke det frie lægmands og evangelist arbeide. Dette kan for mange synes som en krass paastand, men det viser sig paa de plasser som er forsømt paa det omraade, vi har desverre ennå slike steder i Norge og, der er der aandeligt mørke og liten, hviss nogen interesse for missionen enten det er ytre eller indre. Det er bevist at det lægmansarbeide er en gjerning som Gud har vedkjendt, og fremdeles vedkjender sig.

Vi er glad for lægmansarbeidet i Amerika, men det maa faa en større plass end det hidtil har havt. Vi er ogsaa glad for de prester som er med i indremissionsarbeidet og ser nødvendigheten av det. Vi undervurderer ikke det faste stedlige arbeide som utføres av vaare brødre inden Kirken, men presten kan ikke række over alt. Saa mange av dem har saa altfor meget som det er. Men skal det frie indremissionsarbeide ha nogen fremtid for sig saa maa det faa utvikle sig fritt og uavhengig. Invendinger kommer saa ofte at der følger saa meget usundt med det. Dette er iblandt brukt som en uskyldning, og feiler kan ogsaa paavises. Men

skal en sette en strek over alt som der er feil ved, saa kommer det nokk til at ramle alt. Der er vistnok det som ikke er saa “sundt” med vort kirkearbeide og, men skal vi derfor forkaste alt? Langtifra, saa hller ikke med det frie Indremissionsarbeide. Det kan ogsaa bevises i Canada, at der hvor der har vært drevet med vækkelses møter enten det har vært ved læg eller lærd, der finder en det mest aandelige liv.

Det frie kristelige arbeide i Norge er en makt som selv dets motstandere maa regne med, og det er som før sagt en gjerning som har vært til stor velsignelse for det Norske folk.

Tilslut en hilsen til venner og kjendte. Det er en alvorlig tid vi lever i, og ikke minst for dere i Canada. Som er inviklet i den Europæiske konflikt. Av grunde som jeg ikke selv kunde hjelpe, blev jeg forhindret fra at reise til Colombia paa den tid som jeg hadde bestemt. Men jeg har ennå haap om at komme ut ihøst. Det er godt at ha lagt sitt liv i Herrens haand, og ikke minst i disse urolige tider.

Salte i oktober 1939.

—Trygve Salte.

Bestemor Johnson

(Conclusion)

(Se nr. 18 “Fra Darmody”. Det vilde koste formeget at faa “Cut” av Bestemor Johnson saa Traktaten, indsendt ved Mrs. Morris Olson trykkes herved uten bilde.—Red.)

Bestemor var hun for alle som kjendte hende. Alle var glad i hende. Et solskinsmenneske var hun, fordi hun levet saa nær sin Gud, og sit tunge kors brukte hun som middel til at sprede solskin og hygge til saa mange hun paa nogen maate kunde række. Opmuntrende breve, hilsener og kort, sendtes ut fra hendes sykeværelse til alle vore missionærer og en skare hjemmearbeidere, samt en masse syke og lidende, kjendte og ukjendte, hvis adresser blev hende tilgjengelige.

Gamlehjemmets juletræ blev oftest sat like ved døren til hendes værelse.

Bestemor Johnson var en stor, sterk sjæl i et svakt legeme. “Min kraft fuldkommes i skrøpelighet,” gik i oppfyllelse paa hende. Hendes liv var en inspiration i vort missions- og kirkearbeide som tørst vil sees i sin virkelige storhet i evighetens lys. Hendes kjærlighet, hendes bønner og hendes arbeide rak i sandhet ut til verdens fjerneste egne. Og omend hun hvilte fra sit arbeide nernede, vil det fortsatte at bæ- re frugt og bringe velsignelse. Velsignet være bestemor johnsons minde!

—Mrs. Mary Wee.

Swift Current, Sask.

Her. Redaktør! Paa en kristen gies der ikke noget ydre tegn f. eks. en knap i trøien eller at tilhøre en menighet eller forening, der viser han er en sand kristen. Men det er heller ikke noget merke at man staar utenom alt. — Man kan godt staa i en menighet og alikevel være fremmed for livet i Gud. Se f. eks. Judas. Han tilhørte i det ydre, Discipelskaren, men ikke med i aand og sandhet. Men det saa ikke ut som disciplene miskjendte ham. Jesus viste hvem han var og viste at peke ham ut naar tiden var kommet, og han vet at peke alle hyklere ut paa sin dag.

Men er der ikke virkelige kjendteegn paa at være et Guds barn? Jo der er mange de kjendte dem, ti de hadde vært med Herren. Salig med Guds folk.

La os se litt paa forholdet med Gud. En virkelig kristen maa absolut staa i personlig forhold til Herren, og det som forer oss med Gud i Kristus. Grundvolden er Kristus og ham alene.

Den kristne er flyttet ut fra sig selv og ind i Kristus. Hvad du er for Gud er hvad Gud gav dig i Kristus og hvad du personlig har fundet i ham. Det er kilden til dit liv i Gud, og kraften til vort daglige vandel. En saadan erfaring og erkjendelse kan en ikke ha for sig selv. Det maa komme frem i ens vidnesbyrd. En følger trang til at aapne sig for broderskabet og prise Guds naade i Kristus for verden, ikke akkurat for at staa op til præken med engang. Hvad gjorde Gud det med Paulus fra Tarsus og Jakomes og mange flere. Der kan vi bruke andres visdom og erfaring, og det kan være skadelig og farlig at bruke

Haugen, Rev. Arnold E. mard.

HYR DEN

Organ of The Norwegian Lutheran Church of Canada.
Rev. H. L. Urness, Editor,
Bulyea, Sask.

Published semi-monthly. Subscription price:
One copy, one year 50 Cents.

All communications that concern the editorial department, and news items, should be sent to the Editor.

All money for the paper, and change of address, kindly send to

Mr. Josef B. Haave,
Luther Seminary, Saskatoon, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by the
RUNDSCHAU PUBLISHING HOUSE,
Winnipeg, Man.

Giv akt paa hvad forretningsfører Hr. Josef Haave skriver i dette nummer. Læs det og saa skridt til handling straks. Vis du elsker denne lille "Missionær" Hyrden saa vil du nok hjælpe til med næring at den kan leve og vokse. Det er jo bare 50 cent!

Bibelskolen i Outlook. I dette nummer kommer endlæg for skolen som du gjør vel i at lægge merke til. Se om ikke din datter eller søn kan gaa der nu gjennem vinteren. Det vil være en god "investment" for hele deres fremtidige liv der vil ogsaa gi høieste renter. —U.

andres oplevelse og ingen ha selv. En anden ting bør nævnes her den store glæde en faar naar man er frelst. Det var nogle faa av mine skolekamerater i Norge præget i den retning. Den er ikke like stærk hos alle. Temperament, opdragelse og karakter har meget at si her. Alikevel har den troende en dyp glæde som verden ikke kunde give en og heller ikke ta ifra en.

En har en aand, et nyt sind som bruker dette. Det er ikke en varnice utepaa smurt, en forbedring av den gamle, en forskjønnnet utgave. Nu det er noget helt nyt. Det gamle er forbigangen alt blit nyt sier Paulus 2 Kor. 5, 17 et nyt sind like overfor de kristne. En var ræd dem før men nu er man glad i dem.

Her er et avgjørende kjendetegn. Vi vet at vi er gaaet over ifra døden til livet fordi vi elsker brødrene 1 Johs. 3, 14. Ikke blot de som tilhører samme menighet eller samfund. Nei alle troende. Her er vi snart ved knutepunktet. Kjære Hyrdens læser, stans lit her og gi mig lit tid saa vil je drage frem for dig en sand oplevelse ifra skoledagene i Norge. Hanna Skavelskogen var 2 aar yngre end mig, men gikk vores skoleaar hos samme lærer. Faren hendes var en som levde sit liv i sus og dus. Datteren, som var den ældste av tre barn, kunde ikke delta i farens drikkekalas, men gik helst til naboen. Moren fortalte til mig, at Hanna bad meget i lørdom for sin far og det var med graat, mangen gang i vedskaalen. Delta i farens forlystelser kunde hun ikke. Men jeg tror derfor ikke vi kan arbeide sammen. Vi kan be for hverandre, men at arbeide sammen kan vi ikke godt. (aandeligt.) Gud har git os et lys og det maa en følge. Vis vi vil utom det gjør vi synd da kaldes det utroskap. Dette syn er ikke alles og endel ser ting anderledes.

Vis vi skal til at fortie og dølge bort glæden og lyset som er os givet, saa er det imot, min egen overbevisning og det kan ikke gaa i lengden fordi det er synd.

Det nye liv ytrer sig i mit forhold til verden. Du og jeg er ikke længre et med verden. I dypet av sjælelivet er det store skjelle. Det er et tvilsomt standpunkt hvis en kristen er ven med verden, Vis mig hvem du omgaes med og jeg skal si dig hvem du er, slik staar det.

Det aapne forhold til Gud og broderskabet gjør dig til en fremmed for verden. Et aapent, levende forhold, til Guds ord, bibelen er boken for hver kristen. Er du og jeg glad i at læse følgteoner og Romaner, blir allerhelst bibelen tilside — allerhelst borte. Men naar du blir omvendt og kommer paa Guds side, blir det bibelen og kristelige bøker og vor dyrebare salmeskat. Ogsaa det er et kjendetegn at vi er i kamp mot det onde medfødt i os selv. Vi har to naturer. Det nye sind undskylder ikke ens egen synder. La os være sande like overfor alle, om du ikke altid seirer, men maa slaa dine øine ned i skamfølelse, saa erkjend det. Derved viser man at det er sandt og samtidig avvæbner vi motstanderen.

Aandens tuktt er et av to kjendetegnene. Ikke at forstaa at du og jeg maa tugte aandeligt, nei.

Den Gud elsker den tugter han og han husstryker den som han har antat sig. Tankerne blir tugtet, føles knukende mangen gang. Opførselen blir tugtet. Indta et ret forhold til Herrens tugtt er et av de allerrikste naadetilstande en synder kan op-

leve her nede paa vor syndige klode.

Det er skrækeligt naar aanden ikke længre tugter, da er det ute med en. Ringekt ikke Herrens tugtt. Jo mere opmerkssomme og varsomme vi er her, jo bedre lever vi. Tal ikke daarligt om de troende. Om saafald skjer vil en aldrig ha det godt. Tænk ikke daarligt og gaa med det. O hvor en kan knukes i dyp erkjendelse, ja tænke det er ute med en for altid for tankesynderne. Læg merke til dig selv, om ikke du følger satan præker og sier at det er forbi. Opgi alt. Lyd ikke den røst, ti Gud sier, kom, mit barn, utsæt ikke men gaa til Gud med alt. Var det ikke slik at naar barna kom og bekjendte. Men hvis vi merket de vilde skjule noget, da bedrøves vi. Slik med Gud. Derfor til ham med alt, det er farligt at begynde at tie.

La Guds aand faa tugte og trøste os, saa vi lever hver dag i erkjendelse av synd og naade.—G.

Bible School Opens at Outlook

((Følgende er av saa stor betydning at det trykkes her for ikke at ligge over til næste nummer.—Red.))

The Outlook Lutheran Bible School opened Thursday morning, Oct. 19th, with an opening devotional service at 10 o'clock. Rev. G. O. Evenson as dean, presided, and greetings were brought from several visiting pastors, the local pastor, and board members. Local talent and Bible school students presented several enjoyable musical numbers.

The Bible School is a venture of faith, a stepping out on the promises of God, and so far God has richly blessed us, both with students and with the gifts we have needed so far. We are praying that He may continue to use the school as a means of blessing for our Church and that our people will continue to pray for our school and work for it.

The Board has spent most of the summer endeavoring to secure a permanent dean for the Bible School, and therefore may not have advertized the school as much as otherwise might have been done. A letter of call was issued successively to Prof. O. Gornitzka, Rev. M. C. Dixen, Rev. Talbert Ronning, and Dr. J. Tanner, all of whom were unable to accept because of their present duties. The board then persuaded Rev. G. O. Evenson to share some time from his busy pastorate at Moose Jaw and endeavor to be in Outlook some days each week and serve as dean this first year. He has consented to do so in order that our Bible School may begin as scheduled. The board is grateful to Pastor Evenson for being willing to take upon himself this extra work and responsibility.

Pastor Evenson will teach Romans, Bible Dictrine, and Hymnology. Miss Gladys Gurholt, who comes to us from Scandinavia, Wisc., will teach Matthew, Genesis, Bible reading and Public speaking, Chapter summaries and Missions. Rev. Berge, the local pastor, will teach one hour of Church history each week. And the following pastors will each spend two weeks, teaching the subjects indicated:

Rev. J. T. Dahle, Ten Studies in Religious Pedagogy, Penitential Psalms; Rev. B. O. Lokensgard, Ten Studies on the Child, First John; Rev. K. Bergsagel, Ten Studies in Biblical History, First Thessalonians; Rev. S. Rue, Ten Studies on the Catechism, Nehemiah; Rev. E. V. Stime, Personal Evangelism, Amos; Rev. Milo Lee, Ten Studies in Church Doctrines, First Peter; Rev. P. Lerseth, Studies in Prayer, Messianic Psalms; Rev. K. A. Knutson, Ten Studies on the Lutheran Church, First Timothy; Rev. Overlid, Bible Characters, Psalms of Thanksgiving.

This is a brief summary of the courses offered during the fall term. Should students still desire to enroll for the fall term they may do so even though they may be a little late. The fall term closes Dec. 20, and the winter term will begin Jan. 3rd or 4th.

Miss Gurholt, the assistant professor and dean of girls, is a graduate of St. Olaf College and of Lutheran Bible Institute, Minneapolis, and has taught several years in Central Wisconsin College, at Roland, Iowa, and elsewhere. She comes to us highly recommended by L.B.I. and others. We feel confident that our faculty is well qualified to carry on the work of the Bible School. May God bless our school.

—J. T. Dahle, Secretary.

Elske Hverandre

Blí ingen noget skyldige, uten det at elske hverandre! Ti den, som elsker den annen, har opfyldt loven. Rom. 13, 8.

Det er neppe nogen dyd, som er blit saa lovprist og besjunget som kjærligheten. Kong Salomon sier: "Stærk som døden er kjærlighet", og "som mange vande kan ikke slukke eller strømme overskylle den," og apostelen sier: "Størst av dem er kjærlig-

JUL I NORGE



Deres slektninger i Norge vil sette pris på et julebesøk.

Bestem Dem nu. Reis hjem med julebåten.

ss "BERGENSFJORD" fra New York den 22de november

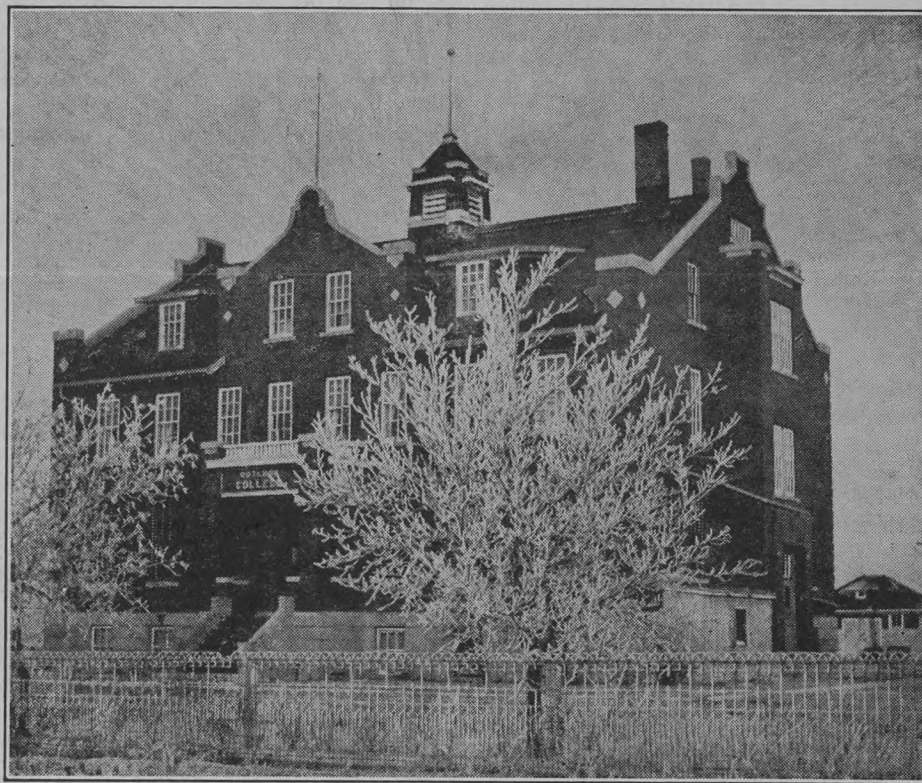
ss "STAVANGERFJORD" fra New York den 9de desember

For nermere oplysninger tilskriv

DEN NORSKE AMERIKALINJE

282 Main Street

Winnipeg, Manitoba



OUTLOOK LUTHERAN BIBLE SCHOOL

Fall term: October 19 — December 21

Winter term: January 3 — March 21

No charge for tuition. Board and room approximately \$3.00 per week.

Pray that here God's Word will be taught in its truth and purity, that thus the Savior might be revealed and glorified; pray that God will provide the students and the material means.

Give so that the school might continue.

Come so that you might share in the fruitful study of God's Word.

heten." Større end troen og ypperligere end haapet. Sandelig den er liljen i dalen og rosen paa marken. Den er ikke blot den ypperste og varigste av alle dyder; men den er ogsaa den mægtigste. Vel kan digterne synge om den, malerne tegne og tænkerne forske, men billeder, som frembringes er kun matte skygger av væsenet selv. Selv for de største tænkere er den en svimlende højde.

Der gies forskjellige arter av kjærlighet — Som f. eks. mors kjærlighet til sitt barn, barnets kjærlighet til sin mor, manden til hustruen, og hustruen til manden, søskendes, venners, næstens, uvennens kjærlighet o.s.v. (Mere)



The Home Mission Committee of Canada District will meet in the King George Hotel, Saskatoon, Sask., on Dec. 13—14th.
—P. Lerseth, Secretary.

RENEW YOUR SUBSCRIPTION

If the date on your address label is in the past, please send your renewal at once to

JOSEF B. HAAVE
Luther Seminary
Saskatoon, Sask.

Thank you!

O. A. VOLDENG
Photographer

Portraits and Amateur
Finishing

PRINCE ALBERT, SASK.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in November, 1939

The Sure Foundation

"This is my beloved Son, in whom I am well pleased." Matt. 3: 17.

This glorious testimony came from heaven of Jesus Christ. We find it stated twice in three of the gospels, first at the Baptism of Jesus and second on the Mount of Transfiguration.

The Voice of God said as it spake from heaven "This is My Beloved Son," and this Son of God was born into the world by a supernatural conception; conceived by the power of the Holy Spirit.

Why did God send His Son down to this world? The smallest child in our Sunday Schools will be able to answer this question: To become the Redeemer of the world. To this He was sanctified, sealed and appointed. Jesus Christ, the Beloved Son of God, gave Himself voluntarily to become a reeding sacrifice for the fallen mankind. He was willing to suffer and die so that God's wrath, which we had brought upon us through our many sins and transgressions, should be turned into love; that we, who were lost from God and spiritually dead, should be brought nigh to Him and be made alive again through Jesus Christ. This willingness of Jesus to give His life for our ransom brought forth these words from the Father "In Whom I am well pleased." God loved His Son... His Only Begotten Son and through Him wished to reveal to every sin-sick soul that love and grace that is greater than all our sin. Has this love of God spoken to you, dear reader and asked anything of you in return? Are you able to sing from your heart:

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

For whom came this voice out of heaven? It came as a living testimony for those who had and who would in the ages to come put their trust in Jesus. In the Gospel of St. John 1: 34 we find the testimony of John the Baptist: "And I have seen and have borne witness that this is the Son of God." From the testimony that was given of Jesus by the Father on the Mount of Transfiguration Peter says: "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of His Majesty. For He received from God the Father honor and glory, when there was born such a voice to Him by the Majestic Glory, THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED: and this voice we ourselves heard borne out of heaven, when we were with Him in the Holy Mount." 2 Peter 1: 16-18.

The Word of God is His Voice to us today. The Holy Spirit brings forth the gracious news that came from heaven to earth. The Holy Writ speaks plainly and fully of God's favor to Christ, and as He loved and was pleased with His Son so the heavenly Father will in love and with great pleasure receive everyone who has accepted Christ as His personal Saviour. The soul without Christ shall have to meet God as a consuming fire, but in fellowship with Christ we shall be able to meet God as a reconciled Father. When we believe in our hearts, and make this confession that Jesus Christ, God's Only Begotten Son, is our Saviour and Redeemer; believe that He has suffered and died for our sins, that He has won victory over death, then we have built our lives upon the sure foundation in which Christ is the Cornerstone and the gates of Hades shall not prevail against it.

Restored to the bliss that was lost in the fall,
Yea, greater, for Jesus prepared for us all
Eternal salvation and mansions above;
Come, poor, burdened sinner, rejoice in
His Love. Amen.

A Statement of Need from Outlook Bible School

Our district Lutheran Bible School at Outlook is now in session. The Lord has blessed our endeavors thus far. Not always have our plans worked out in our way, but God has made it possible for the school to open. Even yet He has not given us a full time Dean, but we are confident that He is delaying His answer in order to send us the right person for this work.

God has given us a talented and consecrated dean of girls and resident teacher, Miss Gladys Gurholt of Scandinavia, Wisconsin. She is a graduate of St. Olaf College and the Lutheran Bible Institute, and has had many years of Bible teaching experience. In response to the challenge of this faith venture she has come to teach at a ridiculously low salary.

There were those who said that the Outlook Bible School would not open. It has opened. Now there are those who say that it will not finish out the full five months term. Will it? The answer rests with you members of our Lutheran Church in Canada.

Should we not say that the answer rests with God? Indeed it does, for "except the Lord build the house they labor in vain that build it." Should God answer "No" to our prayers, the school could not go on. But we who are connected with it believe with all our hearts that it has His blessing, and that He will prosper it. However, let us remember that God works through men as His instruments. He would have all men to be saved, but He leaves it to men to preach the Gospel of salvation. Likewise the support which in answer to the prayer of faith He will give our school must come through you friends.

We expect God to give us through you one thousand dollars. For the generous donations already received we thank Him and the givers. Now we leave it to you to let God work through you for the continued support of the school.

Why do we need yet one thousand dollars in donations? Why not charge our students more? The answer is simple: Even at the low rate charged, many young people have said that they would like to come but cannot because of the cost. The members of the Board are in full agreement that to enable as many as possible to come the charge to students must be very low. We are sure that you will agree with us. The charge to Bible School students is intended to cover the kitchen and dining hall expenses. Even though the entire income from students is not needed for this purpose, the surplus available for other school expenses will not reduce much the income required through donations.

Let anyone should feel that this one thousand dollars is to be carelessly used, mention is made of a few facts. The Board has held several meetings, but the Bible School has been charged not one cent by the members for the travelling expenses involved, nor for the hundreds of letters sent out. The school has offered to pay the railroad fares of the acting Dean, and of the ten pastors who will be assistant teachers, each for two weeks. In other words, the school expects by means of the income from donations to pay the above-stated fares, the salaries of the resident teacher and of the caretaker, and the cost of heating, lighting, and maintaining the building during the coldest part of the year. For these purposes we dare estimate not less than twelve hundred dollars. Deducting the two hundred dollars in cash donations now on hand, we need one thousand dollars more.

The financial need of our Outlook Bible School is before you. We are praying about it. Will you let the Lord answer our prayers by opening your heart to give to its support? — G. O. Evenson, Acting Dean.

Who Reads Our Canadian Church Paper?

(In the following towns more than 4 families do.)

Weldon 38, Camrose 32, Naicam 23, Bromhead 20, Torquay 19, Bawlf 18, Hagen 18, Ponoka 16, Ordale 16, Millet 14, Moose Jaw 14, Tofield 14, Hazlet 11, Hinchcliffe 11, Starbuck 11, Donald 10, Wetaskiwin 10, Admiral 10, Bagley 10, Fairy Glen 9, Langham 9, Robinhood 9, Cabri 9, Kyle 9, Edmonton 8, Birch Hills 8, Leinam 8, Simmie 8, Buchanan 7, Estevan 7, Frontier 7, Hallonquist 7, Kinistino 7, Saskatoon 7, Swift Current 7, Outlook 7, Brancepeth 6, Midale 6, Parkside 6, Preeceville 6, Irma 5, Morrin 5, Ryley 5, Viking 5, Pennant 5, Ratner 5, Rose Valley 5, Valley Park 5, Viscount 5.

Next month I shall include only those towns having ten or more subscribers.

Would you like to see a list of those places having only one subscriber?

Why Not Now?

Mr. Well-meaning Subscriber: Ja ja, Josef seeing you are here today, I could just as well pay for my Hyrden subscription. You know I always intended to send it to you, but — well — I just didn't do it. I suppose it is overdue. I believe you did send me a notice awhile back. How is it going with the "Hyrden?"

Josef: Right now I don't know what to do next. In August I sent out renewal notices to 150 subscribers—oh yes, some answered promptly. In 1937 the decision was made to print our paper twice a month. You see at that time there was a big balance on hand, so it was easy to do. But each month the extra load has eaten into our balance until you see where we were in the last report.

Mr. Getting-interested now Subscriber: Yes, I see you can't deposit these 150 well-meaning dollar bills in the bank account, can you?

Josef: No, that's it. And I firmly believe that these people want the paper—even like it very much. Now if we could only get several hundred more subscribers so that the paper's income would cover its expenditures it would be allright.

Mr. Very-interested Subscriber: Ja, I have a son og en datter living over der in the next town. I think they would like to have it. They did enjoy it when they were at home, I remember.

Josef: I just know they would—especially with this International Luther League Convention invited for 1941 and the Youth Conference of the five Lutheran groups planned for Regina in 1940, Hyrden will become a center of interest even for those subscribers in the States and Africa and China and South America and Norway and Alaska. But above all—may our little paper bring the message of salvation out to this world dark with sin and emptiness and war. May it be a light lit by God and used by the Holy Spirit to call men to the Kingdom of God.

Thanks for the three subscriptions.

JOSEF B. HAAVE,
Business Manager of Hyrden,
Luther Seminary,
8th St. and 15th Ave.
Saskatoon, Sask.

At Cabri

Over there at Cabri they have re-built their church—not simply remodelled it; but from the foundation up made it a new building for the Lord. On Sunday, October 15, this new church was dedicated and the cornerstone laid. The two days previous were taken up with the discussion of the theme "The Parable of the Sower and the Seed." The Spirit opened the Scriptures that Eternal Fruit might be reaped.

The Pastors of the Circuit, Rev. Marken, Rev. Tveit, Rev. Bergsagel and Rev. Knutson, and Dr. Iverson all gave a clearing message our need and the grace of the Lord Jesus.

The whole world is the field, but more important is the field of one heart.

To the disciples was given to know the mysteries. Those who heeded not the message became hardened so that though they had ears their heart would not listen.

Faith in action—that concentration of the Lord's work near and about us requires humble submission to God's will.

The massed choir led by Joseph Mickelson supplied a number of songs. At the business meeting a grant of fifty dollars was made to the Outlook College Bible School and ten dollars to our Canadian Church Paper.

Many thanks to Rev. and Mrs. Knutson for their hospitality and to the members of the congregation and Ladies' Aid.

—Josef B. Haave.

Installation

December 13 at 8 P.M. Dr. J. R. Lavik will be installed as president and professor of theology at Luther Seminary, Saskatoon. The installation will take place in the Zion Lutheran Church, Saskatoon. The Reverend Dr. J. A. Aagaard, the general president of our Church, will officiate. You are invited to be present. — Iver Iversen.

In Loving Memory of Mr. and Mrs. L. E. Haave



O Mother dear, our thoughts are oft
On thy clear shining Light from God;
Who patiently great burdens bore
In prayer to Him Who felt them sore.

Perhaps it was a child of thine,
Perhaps some other's dear to thee
Thou brought'st before the Lord in prayer,
Not caring how thy sleep would fare.

In humble faith the pleas were sent,
Not seldom with sad tears were blent;
Like Moses' face on Sinai's height
Thine too, like his, oft shone with light.

This came not from an earthly source,
But quickened us to hold the course
Set by God's hand for us to run
Till to His side by grace we came.

And, Father, thou art not forgot,
Who daily manna from above
Brought to our souls from out God's Word
Thereby to show us Christ, our Lord.

Now, Lord, to Thee our plea we bring—
Help us to serve Thee, Lord, our King,
So we may, too, when earth's strife is o'er
Be gathered safe to that blissful shore.

—From the Children

On the occasion of Mother's birthday
Nov. 14, died March 9, 1939.
Father born March 26, 1865, died
Jan. 15, 1936.

Dear Friend in Christ:

At this time of the year we need to remind ourselves, and one another, of the fact that *this year's opportunity* for service in carrying out the program of our Church will soon be a thing of the past. Circumstances will change during the two and a half months which remain of this fiscal year, and in many places climatical conditions will interfere with the completion of this important task if it is postponed. LET US FACE THE SITUATION SQUARELY NOW.

No doubt, you have your own plan. You know what works best in your congregation. May 1, however, suggest

1. A "catch-up" Sunday where the weekly-giving system is used;
2. Mission offerings, well prepared;
3. Contributions from the organizations—Ladies' Aids, L.D.R., Y.P.L.L., and Sunday School;
4. House-to-house solicitation;
5. Larger gifts from individuals who are willing and able to give more;
6. Memorial wreaths, etc.

If any or all of these methods are put into practice NOW, every congregation should make its full apportionment and, in many cases, go "over the top."

The enclosed statement shows how your congregation stands. You will note that many in your Circuit have done well, for which we are very thankful. On the other hand, a large number have done very little, or even nothing, so far.

Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go, — but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

With kindest greetings,

Yours sincerely,

—A. J. Bergsaker.

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

Report of Missionary Boxes in the Camrose Circuit for 1938

(The beginning of the above report was printed in the second June issue of Hyrden, but unfortunately the last part was left out. Not very long ago Mrs. B. Kvien, who sent in the report at the time, called the editors attention to the matter. The manuscripts are kept on file for some time, but must be cleared away in time. Thus unfortunately the part missing was destroyed. However Mrs. Kvien was kind enough to send another copy which we are hereby pleased to print. Kindly pardon the mistake. —Ed.)

I doubt situation is very much better now and then. These are sad facts friends, but let us not forget, many of these unchurched, only live ½ or 2 miles away from the church, not so, in the foreign field, where they, hav't heard about the Lord and Savior.

The purpose of Mission Boxes, is to spread the Gospel and reach these unchurched, and here is our chance to help, yours and mine of Canada. I have no statement, but looking round and about us, I doubt if the situation is very much better. In 1936 there were 544 congregations, served by 195 pastors, that received home mission help, and I know Canada got her share of this. Over half of the Budget sent in to the church, goes to this work. Our church has also many Institutions and activities. Here is some of them: 4 Seamen's Missions, and a Imigrant mission in Brooklyn, New York — 3 Eskimo mission Teller, Egloo and Shesmaref in Alaska. 6 deaf, mute and blind missions. The Bethany Indian mission. Book mission. I evangelist. Pansion fund, and the church extension fund. This last, is a loanfund, where needy congregations can borrow some money, from the church, to build a small church, and pay it back, when they are more able. Then comes our schools, Seminaries and 9 colleges and academies, one in Canada. Missionary homes, 2 Deaconess homes and 3 Hospitals. — The Bethesda mission has served 34,162 meals, total lodging 12,995 and 620 pieces of clothing distributed. 190 meetings has been held there. Of other charity homes we have last, but not least, 10 old peoples homes, one here in Bawlf, Alta., which we now have a chance to visit. 3 rescue homes. The is about 250 girls and 225 babies taken care of yearly. These girls stay there, until they are well enough to work. The home helps them to get a job. If they can take the baby with good and well, if not, it is left at the home and later sent to one of our childrens homes, of which we have 7. Some of these girls pay for themselves. If they can't, they are taken in anyway. About 60% of the children are admitted free.

Somehow we get more touched, when we hear about these charity homes, and I also believe, more ready to give. But I do wonder if these other institutions are of less importance. We, that live so far inland, know and hear very little of the Seamen's mission. I like to give some statements from one of them.

Seattle Seamen's Mission.

175,000 seamen visit the mission annually. 35,000 letters, beside packages and papers received each year. — Weekly visit to Seamen in hospitals, aboard shipes etc. — Missing men located. 4 devotional meetings, each week. — One festival each month. — Christmas and holiday festivals — lectures — English and citizenship classes is given.

I hope you will excuse, that I mention myself, and a little experience I had, when I was a girl. About a dozen girls of us, home in Norway, started a sewing circle and worked Christmas presents, for the Sailors. Going to each others homes, reading aloud in turn, and the rest working, we spent many a pleasant evening together. We were told to put our name and address inside the parcel, many of the sailors came back to the mission church and asked for them. They

wished to send a thankletter to the giver.

Some time after Christmas, almost all the girls got a letter. I got one from the captain of the coast, and he said: "If we could been at the Christmas festival, and seen with our own eyes, a lot more would be done for this work." He, himself had seen many a rough seamen, burst in tears, when they open up a parcel. Even a spruce branch from the homeland, could move their feeling at Christmas time.

Do you think it means any thing to these Sailors, that practically live on the water, to come in to a Mission church, where there also is a reading room open all day. Here they find books, newspapers from the homeland, writting desk, with paper and ink, where they also can write letters. There they can come and take part in meetings in their own language, and occasionally get a cup of coffee free of charge?

Friends, do we need to help with the church work? Do we need the church?

Let us see what the great poet and writer Edgar, A Guest say: "To say I don't need the church is mere bravado. I needed it when my father died. I needed it, when we were married, and when our babies were taken from us, and I shall need it again, sooner or later and need it badly. What sort of man, is he, who scorns and neglects and despises his best friend, until his hour of tribulation."

Well, you say, we women has so little to give and there is so many things to give to.

Well friend! God do not expect that we do not have, but do expect of that which we got.

Let us again, look at figures from our organization, and remember the united effort among the women.

If 10 women in our 3000 societies give only 2 cent per week, in a year it would be \$31,200.00. If the 91,000 women representing the W.M.F. give 2 cent per week, it would mean \$94,640.00 and if these 91,000 women prayed, once a week for mission it would be 4,732,000 prayers annually. Just think what it would mean! May God help us to get a greater vision for the mission work.

In conclusion the following work-song was sung:

To the work! to the work! we are servants of God

Let's follow the path, that our master has trod

With the balm of this counsel, our hand find to do.

Chorus: Toiling on, toiling on. Toiling on, toiling on,

Let us hope, let us watch, and labor, til the master come.

To the work! to the work! let the hungry be fed.

To the fountain of life, let the weary be led,

In the cross and its banner our glory shall be,

While we herald the tidings "Salvation is free."

To the work! to the work! there is labor for all.

For the kingdom of darkness, and errors shall fall

And the name of Jehovah exalted shall be,

And we shout, with the ransomed "Salvation is free."

To the work! to the work! in the strength of the Lord

And a robe and a crown, shall our labor reward

When the home of the faithful, our dwelling shall be

And we shout, with the ransomed "Salvation is free."

P. S. May I also take this opportunity to remind our 22 Ladies Aid's in the Camrose circuit that the M-Box ingathering comes due in Sept. Send the money direct to Rev. H. O. Shurson, 425 4th St. So., Minneapolis, Minn., payable at Winnipeg. Mark the remittance W. M. F. Mission Box money. State name of your Aid, pastor and congregation and the amount will be credited to your congregation. Kindly send a report of the money sent to Mrs. B. Kvien, R. 1, Millet, Alta., Circuit M. Box Sec.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — RILEY, ALTA.

Meditation

"When the morning stars sang together and all the sons of God shouted for joy."

I had forgotten the stars.

The every-day duties had become humdrum. A multitude of details needing my attention had kept me confined within the same small circle of mission compaund for too long a time. The same walls, the same faces, the same food, the same dirtiness to contend with. Native helpers, God bless them, meek and willing when told but growin lax unless always supervised. No newspaper, no radio, no letters from friends far away, nothing to allow my spirit to roam the far hoirizons. Yes, there were the quiet times with the Lord, but it had been a time of pleading for the great needs of this people.

Then it was evening and I went for a walk, taking the western road, walking into the last light of day. The fiery sunset had cooled and only the few last embers glowed softly. And a symphony began! The first star shone in the west—like the first pure notes of a violin. Then several to the south, to the north, to the east, and overhead, slowly at first and softly but in the great harmony of perfection the heavens responded to a master hand. Slowly at first and softly, then the beat quickened and the volume increased until from out the far reaching spaces a tremendous, overwhelming, song of perfect praise echoed and re-echoed.

The Heavens were declaring the glory of God.

And I had forgotten the stars!

By Palmer Anderson
in the Missionary.

"Jesus, the Pilot in Life."

(Continued from last issue.)

A voice inside you may be telling you the same thing that it told me. Telling you to put off salvation. There's plenty of time. You're just young yet and in perfect health. Why not have your little fling? "Plenty of time" is one of Satan's most used lullabies through which he rocks souls to sleep in a cradle of false security. When hungaring and thirsting souls are longing to taste the bread of life. Satan is ever ready to whesper, "Plenty of time." Many who believe Satan's houre are decieved by the thought that they can go on in their sins until a few minutes before dying, then by crying to God for mercy, they believe they can obtain forgiveness! Before you can die the death of the righteous, you must live the righteous life.

Without a doubt the unsaved person expects to become a Christian (sometime). You havent the slightest idea of forever being shut up in the prison-house of hell! You wish to spend the best days of your life as a faithfull servant of sin and the devil, then when the evening of your life is drawing night you will dedicate your old, feeble days to God and His service. Sound sad, doesn't it? That you should give the old, worn-out life to Him who first gave you life? Don't trifle with a Holy and righteous God. Don't let that "Plenty of Time" voice fool you any longer. The devil says "Plenty of Time" but God's Holy Word says:

"Now is the accepted time,
Now is the day of salvation!"

It is hard to die without hope but hardest of all to be lost forever. Most unconverted people think that salvation is hard to get, harder to keep and hardest of all to recover if once lost. On the contrary. It is easy to be saved, easier to keep saved, for the Lord is thy keeper and no danger of loosing an eternal salvation. The bases of the salvation of God indicates that it, is not difficult to be saved for God saves sinners not on the ground of what we do for Him but on the ground of what the Lord Jesus did when He suffered and bled and died for us on the Cross of Calvary. With His stripes I am healed. It is the free gift of God.

You may think you are required to

sacrifice too much when you miss the whirl and excitement of sinful, worldly pleasure and amusements but there is only one real Peace. That is the Peace of God. It is such a blessed restfulness, so sweet. A man once saw a boy tasting and trying the honey he had bought for his mother and asked him, "Is it sweet?" "Oh, yes sir," was the reply. "Then, how sweet is it?" asked the man. "Very, very sweet, sir," said the boy. But the man persisted, "You still haven't told me how sweet it is?" The boy looked puzzled for a moment, then his face brightened as he suddenly plunged his finger into the honey and said, "Taste it and see sir, just taste it and see." So it is also with God's salvation. It is sweet, very sweet. Just taste it and see.

Where will you spend Eternity?— You must live forever somewhere. Shall it be in the bright glories of heaven in the Father's house or shall it be in the dark miseries of hell in the presence of the devil? Stop and Consider!! "We are all sinners and have come short of the glory of God, but "God so loved the world that He gave His only Begotten Son that whosoever believeth in Him should not perish but have everlasting life." Christ gave His life as a ransom for all. That "whosoever" includes you and me. "He, who cometh unto Me, I will in no wise cast out." If you are not a believer in the Lord Jesus Christ, then you are lost. Unless you have faith in the Blood of the Christ of Calvary, you will die a lost and condemned sinner!

Will you come to the Saviour now and inherit pardon, peace, justification, sanctification and be adopted into God's family?

Will you possess Eternal Life? Come to Jesus now. Accept Him today as your Saviour. He invites you to cast all your burden upon Him. He will care for you and pilot you safely home to Heaven. As we sing in a song, "There's no Dissapointment in Heaven." No, nothing but sunshine and gladness, joy and happiness, Eternally. Its wonderful isn't it? Heaven is our Home, if we will accept Christ's invitation. The salvation of your soul depends on you and you alone. Jesus is waiting for you. Come to Him now and know the joy of looking forward to our last journey to our "Eternal Home." I can truthfully say, you will never regret it!

— Agnes O. Olson.

"Not Until I'm Baptized"

"No, I won't let you operate on me till I'm baptized," said ten-year-old John, to the doctor, when he was told he had to be operated on for appendicitis.

John had been run over by a truck, and it was only by the grace of God that he was not killed. Now while he was on the road to recovery, complications set in, making necessary the operation in order to save his life. The doctor looked at the boy in surprise and said, "Aren't you baptized?" "No," was the answer, "and I won't let you operate till I am baptized."

The doctor's conference with the parents revealed that they had been members of the Lutheran Church at one time, but they had drifted away and had little use for the church. They had not had their child baptized, and had no idea where their boy got that notion into his head. No matter how they spoke and pleaded with the boy to have the operation it availed nothing. "Not until I'm baptized," was the answer.

Finally the parents agreed to let him have his way. The doctor asked if they had any choice of pastor. "No, anyone will do." The doctor then called the Lutheran city missionary who came to the hospital and baptized the boy. As soon as the service was over the boy turned to the doctor, "Now you can operate on me. Jesus will take care of me now, because I belong to Him."

(To be concluded.)